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the same process may occur in motor images, and acts may become incomplete and confused. It may be semi-dreams, transitory amentia, subacute neurasthenia, and may involve abated responsibility. There may be delirium, hallucination, agitation, inertia, emotional variations, or any of these may be absent. Of its pathology little is certain, but it is probably largely somatic, while its treatment is largely moral.

Contributions à l'Étude des États Cataleptiques dans Les Maladies Mentales. Par DR. PAUL LE MAÎTRE. Paris, 1895, pp. 96.

On the basis of fifteen cases and with an excellent summary of the literature (of which a comprehensive bibliography is appended), the author holds in substance: that cataleptic states which develop in the course of psychoses are often slight, brief and partial; that with increase of muscle tension and enfeeblement of voluntary psycho-motor activity they are often due to enfeeblement of perception of fatigue and to the persistence of communicated motor-images; they may develop in a number of mental maladies, especially in alcoholic delirium, melancholy, mental confusion, manias, periodic insanity, the delirium of degenerates, and in congenital or acquired mental feebleness; they may precede or follow an epileptic crisis; hysteria is rarely connected with them; there is no katatonia of Kahlbaum; and these states are easily simulated.

Les États intellectuels dans la Mélancolie. Par GEORGES DUMAS. Paris, 1895, pp. 142.

This modest little book is mainly a study of ideas among melancholics, and to base a determination of its forms on such a study. His main conclusions are three: I. That melancholy is not a mental entity, but is made up of phenomena of sensation and those of arrest. II. It may have an intellectual or an organic origin, but in both cases the motor precedes the sensory phenomena, and it is always only a consciousness of body-states. III. Synthesis is the law of ideas, images or mental states, which are associated with the conæsthesia, and this synthesis is logic.

The Melancholy of Stephen Allard. A private diary. Edited by GARNET SMITH. New York, 1895, pp. 305.

At the age of thirty Stephen Allard says he fled from Vanity Fair and took refuge among the hills to find consolation in nature, to rediscover his personality, regain unity, to read clear his heart, to find how to bear himself in this prosaic, mysterious world, to strive toward quietness, etc. He had learned to doubt, and felt sorrow, and had grown solitary while at Oxford, had felt himself well endowed with half-talents, but could not breathe in the arid heights of philosophy, and became a baffled thinker, a bankrupt idealist. As he had only latent faculties, and owned nothing the world cared to purchase, he tried to drug himself with literature. Education he had found only a rude struggle for prizes, a hoarding up of answers to questions that did not interest him, till he recognized unpalatableness as the criterion of truth, and science seemed a nightmare. Then he fell in love with Guérin, that victim of self-analysis and of morbid egotism; then Obermann, Musset, Schopenhauer, Lenau, Lucian, Hegel, but found no consolation. Then he tried action, but the actions of literary men; then love, but regarded women only as pictures, some more, some less fondly; and loved the beautiful, but even it was sad; so the thoughts of im-